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AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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REV. DAVID PICKERING, EDITOR.

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MISCELLANEOUS.

SALVATION.

The doctrine of salvation is important; and, therefore, our inquiry concerning it should be conducted with that prudence and impartiality which its importance deserves and requires. It is feared that christians have, in too many instances, possessed wrong ideas of this subject; and these have led them to err in forming their opinions upon other points equally as important.

Before we attempt to speak of the extent of salvation, let us for a few moments direct our minds to ascertain something concerning its nature. We say of a man that is taken out of the water half dead, and then resuscitated, that his life is saved; and our meaning is understood: he is saved from drowning. We say of a man that is taken from a building in flames, that he is saved; and we mean that he is saved from being burned to death. In these things we are understood. Now what do people mean when they ask if we believe that this man, or that man will be saved? Their question certainly presupposes, that there is some evil from which we are to be saved. What is this? From what evil does salvation deliver us? and what evil would these people have us to believe mankind are saved from? We will suppose somebody to say that salvation is preached in contradistinction to everlasting damnation, and of course, when we are saved, we are saved from that.—This is the very subject we wished to bring forward; and will allow that this answer is very rational, if the common doctrine of the christian church be true. That this is the opinion held by many will be seen by referring to the writings of men.

It is generally known where the following

quotation may be found. "All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever." Now we can all see that if this sentiment be true, the salvation of the gospel must be a salvation from eternal misery.—This we do not believe, for, in our humble opinion, there is no such salvation spoken of in the Bible, from Genesis to Revelation—and this we shall endeavour to prove.

In the first place, if this were true we should expect to find at least one passage of scripture which expressly declared it. Is the total silence of scripture upon a subject of doctrine, no evidence of its untruth? If not, what doctrine can be disproved by the Bible? Furthermore, whenever salvation is spoken of by the sacred writers, should we expect to find it expressed of a different nature from the sentiment we are disproving, if this sentiment be gospel truth? The angel said unto Joseph, "thou shalt call his name Jesus, for he shall save his people from their sins," not from eternal condemnation. Men have been driven to the absurdity mentioned, by the inconsistency of other points of their doctrine. For instance; they have spoken of a law, whose penalty was eternal death; and this penalty is incurred by the transgressions of its principles. All have sinned and come short of the glory of God, and consequently incurred the penalty. Thus the justice of God requires the eternal condemnation of every creature, because his law is broken by every creature. The just punishment of every man's evil work is eternal death. Now it is plain to be seen that these inconsistencies have driven their advocates to the support of the sentiment we are endeavouring to disprove; for if every man deserves and is liable to everlasting woe, and is saved for ever, he must be saved from eternal misery.

This sentiment may be disproved in many different ways, but we shall use the following: The scriptures speak of every man's being rewarded according to his works. The Psalmist says, "unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work." In Revelation we read, "And, behold I come quickly, and my reward is with me, to give every man according as his work shall be." Now we believe that no one will allow the conclusion resulting from the premises laid down. If every man by his wicked works has incurred the penalty of the divine law, and if the penalty of this law be endless

death, must not every man be endlessly miserable? If the penalty of the divine law is inflicted upon every transgressor, it surely must be so. And what meaning can we offer to the passages just quoted from the scriptures, other than that every man will be rewarded according to his works?

It may be said that Jesus Christ, when upon the cross, suffered in our room and stead, and bore the curses which we deserved. But we ask, does this appear to be the meaning of those scriptures which explicitly assert, that God will give every transgressor a just punishment for the demerit of his actions? Would any person of common sense suppose, that the expression—"renderest to every man according to his work," meant to renderest to Jesus Christ according to every man's work? Certainly not, for this would be a perfect perversion. If scripture may be used in this manner, what cannot be proved by the Bible? Work, and let candidly answer the question, if the inspired writers meant to convey the idea that Jesus bore the punishment of our sins, would they use such language as they have? Would not language used in this way be calculated to deceive and lead men astray? Let us bring forward again the expression of the angel to Joseph—"He shall save his people from their sins." Why not say, from the punishment of their sins, if this be the case? The Revelator's ascription of praise was, "unto him that loved us, and washed us from our sins in his own blood." This certainly says nothing about salvation from the punishment of these sins. Now it is perfectly reasonable for us to suppose, that if Jesus suffered the punishment of our sins, and saves us from it, that we should find the inspired writers mentioning it at those times when they were telling what Christ had done for us, if they ever meant to say any thing about it: and finally, if this doctrine be a gospel truth, the inspired writers kept an unaccountable silence about it.

Believing, then, that Jesus saves no transgressor from the punishment they justly deserve, and that every man will be rewarded according to his works, we must suppose that no man is liable to "the pains of hell for ever," or in other words that no man's work subjects him to the malediction of never-ending woe; and this is the reason that no individual of the human race will be endlessly miserable. Every man must receive a just recompense of reward, whether happiness for virtue, or pain for vice. Upon this sentiment every consistent Universalist will found his doctrine; as it completely do-

stroys the idea of eternal punishment. The salvation which God wills in our favour is not a salvation from the punishment, but from sin itself; and in proportion as men are made holy, they enter into the enjoyment of this salvation. Men can be justly and adequately punished for every sin they commit, and yet be saved. It is our humble opinion that if there is no salvation other than a salvation from the punishment of sin, we never shall enjoy any. And if men are all to be punished according to their works, either they do not deserve eternal condemnation, or they will be miserable together for ever and ever! This no one will allow. What then is the unavoidable conclusion? As men do not deserve to be endlessly punished for their crimes, they can be saved and yet be justly punished. And if they do not deserve to be endlessly punished for their sins, the salvation they will experience will not be a salvation from endless punishment. This idea removes an objection often made to Universalism. It has been said by many that they could not believe this doctrine because men must be punished for their sins. They know of no way that they can be punished for their crimes and experience the salvation of the gospel. To be sure they are encompassed with difficulties with their own system, but they think they can see greater in ours. Now giving up the idea that sinners deserve to be endlessly punished, and allowing that every man will be rewarded according to his works, we see the conclusion just, that every man can be punished for his sins, and yet every man be saved. This allowed, we see no necessity, yea a manifest impropriety in Jesus' receiving this punishment for us.

Will any one say we diminish the value of salvation? O no, for this is its purity. It is for the benefit of the sinner that he is punished. Save him from the punishment of his sins, and you do him injury. God does not punish for the mere purpose of punishing—"He doth not afflict willingly, nor grieve the children of men." He designs our profit in the thing. And this would not have its good effect, if laid any where but on the back of the offender. The punishment of sin is a means of salvation. Take away these means, and the object is not accomplished. If God punished merely for the sake of punishing, and wished to save the sinner from this punishment, we should see the reason that it was put upon Jesus' back; because God took pleasure in afflicting his creatures. But it is not so. God punishes the sinner for his good. Therefore, as the old proverb is, spare the rod, and you spoil the child. Now if God chasten us for our profit, that we may be made the partakers of his holiness, what good would it do mankind to inflict upon Christ the punishment. Such a salvation, instead of being a benefit, would be an injury to the sinner. Who then will say that we lessen

the value of salvation? We indeed enhance it in the view of rational man. Is no salvation valuable but salvation from eternal woe? This appears to be absurd—you cannot save man from punishment, unless you save him from sin. There is no salvation but a salvation from sin; and when we are saved from this, we are saved from all punishment, all distress, and evil of every kind.

This is the nature of that salvation which Jesus gives to the world.

"He'll save all sinners, saints, in heaven

"The dwelling place of all."

Let our opponents know that this is the foundation of Universalism, and no longer say, that we hold men are to be saved in *their* sins.

Many ideas respecting the mission of Christ have been supported which must be contrary to truth. Men have supposed God to be full of wrath toward his creature man; and this they hold forth as the reason of Christ's death. They say that he came to shield the sinner from God's vengeance, and to bear the thunderbolts of wrath which would otherwise come upon us.—Hence the salvation we experience must be a salvation from God's vengeance; by a transfer of this vengeance from the sinner to Christ. But this idea appears absurd, when brought to compare with the design of God in sending a Saviour into the world. God designed the sinner's good! Now is it reasonable to suppose that the Power which designed our good was full of wrath, hatred and enmity to us? If God had been our implacable enemy, Jesus would have come to damn instead of save us. Does the life of Jesus recommend him as the messenger of a Being who cherished towards us an infinite wrath? Jesus went about doing good. Is this a manifestation of love, or enmity? He healed the sick—he cleansed the leprous—he made the lame walk—the dumb sing—he opened the eyes of the blind—he raised the dead—he died for us. Does this look like anger or wrath? Surely if God is the being he has been represented to be, the nature of things must have strangely altered since Jesus' day. But we again declare that the doctrines of men are erroneous. Jesus did not come to save men from the wrath of God; for "God so loved the world that he gave his only begotten Son." Jesus was the type of God: and all his actions were the strongest manifestations of love. God's love to the world was the cause of Jesus coming to save us. "Herein is love, not that we loved God, but that he loved us." Jesus came to save his people from their sins.

We will now for a few moments search into the extent of this salvation. Who are to be saved from sin? We must necessarily curtail our remarks upon this subject; for if we had ability, and gave it full extent, it would be too voluminous for our present convenience.

First, then, we will observe that the will

of God concerning sinners must be done; and as St. Paul informs us, that this is to "have all men to be saved and to come unto the knowledge of the truth," all men must be saved from their sins. The purpose of God comprehends the whole human family, or it does not—and those who are included in this purpose must partake of this salvation. Now those who are included in this purpose Jesus came to save, and will save, for God's purpose must stand. As he came to accomplish the purpose of God, those whom he came to save are included in this purpose. "He gave himself a ransom for all;" "He tasted death for every man;" "The Father sent the Son to be the Saviour of the world." Thus we find that all are the objects of the Saviour's mission, and the subjects of that salvation which he gives to the world. Jesus came to do the will of him who sent him, and this will is in favour of all; and as Jesus will do the work he came to do, the will of God must be done.—As God desires, or wills the happiness of every human being, his will will be done in the salvation of the world. We find the scriptures harmonizing in this truth. "The glory of the Lord shall be revealed, and all flesh shall see it together." Isa. xl. 5. "All flesh shall come to worship before me, saith the Lord." Isa. lvi. 23. "All flesh shall see the salvation of God." Luke iii. 6. "All the ends of the world shall remember and turn unto the Lord." Ps. xxii. 27. "All nations whom thou hast made shall come and worship before thee, O Lord." Ps. lxxvi. 9. These scriptures represent the fulfilment of prophecy, the accomplishment of God's purpose, and the consummation of that which he desires. This is what all christians pray for; and what all men need. It was for this that Jesus died—that prophets prophesied, and apostles preached. This is the will of God; and there is no being opposed to it but antichrist. Who shall triumph, GOD or devil?—Which shall be depopulated heaven or hell! God will reign, justice triumph, and goodness live for ever and ever.—Amen.

U. Magazine.

THE CONTRAST,

Or parallel between modern Divinity and the preaching of Paul.

"THE ALARM."

"The first train of thoughts was on the alarm itself. It is generally announced by the cries of 'Fire! Fire!' accompanied by shouts and shrieks of various kinds; the bells ring, and people run in every direction, and all seem intent on doing something to prevent the threatened evil. Think, reader, Almighty God has ordered the alarm of fire to be given to this great world; and it is the alarm of hell fire too!"—*Rel. Intelligencer*.

Having carefully examined the specimen of modern sermonizing, let us compare it with the exhortation of Paul, Rom. xii. 1.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Now we ask soberly, where is the agreement between these two paragraphs? The one would excite to religion as it is presumed, by the undefined terrors of a future hell. Without the love of God, is no religion—under the constant dread of interminable wrath, can be no love, for perfect love casteth out fear. In believing the truth of God is peace and joy; but, "fear hath torment." Under the excitement of terrific apprehension, the lips may confess to God, but the heart is far from him. The goodness of God alone leads men to repentance, and the performance of a reasonable service. That the Romans might perform this service understandingly and affectionately, the mercies of God are represented in the 11th chapter, and it is very properly, therefore, that the Apostle exhorted to a reasonable, and a happyfying service. These mercies appear to be universal, and are thus summed up in the close of the 11th chapter. "For of him, and through him, and to him, are all things; to whom be glory for ever. Amen."

Whatever deceived men may think on the subject, "the alarm of hell fire" is not the preaching of the gospel. "The gospel of the grace of God" claims no affinity with the doctrines of men nor with the doctrines of devils. It is good news, glad tidings of good things. It is that through which life and immortality are brought to light—the glorious tidings of peace on earth and good will towards men.

The alarm of fire is represented as being "accompanied by shouts and shrieks of various kinds," and by a parity of reasoning, "the alarm of hell fire" ought to be accompanied by shouts and shrieks as much more discordant and distracting than the former, as the danger is more appalling. That this is frequently the case is obvious, but is this vociferation of hell fire the tidings, which the followers of the life-saving, soul-loving Jesus proclaimed, or is it the burden of his commissioned apostles? I trow not. But when such messages are delivered, and when such effects follow, can we say that either is the still small voice of love, whispering, son be of good cheer—or, Lord, I believe? In brief, does the cause or its effect, manifest the enlightened understanding, or the confiding heart? It is in full view of the promises of God which could not be made void, that an apostle says—"dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit."

The marks of belief in the truth are clearly pointed out in the words of the book. "We which have believed do enter into rest." Do those who profess to love the souls of men, enter into rest, while they thus believe, and thus preach? We know they do not. Then, let us seriously caution eve-

ry one who values the sayings of the book, to avoid giving credit to a doctrine which does not and cannot, in its very nature, give peace and joy in believing.—*Rel. Inquirer.*

"The doctrine of satisfaction and vicarious punishment render it requisite to suppose, as the advocates for them say that "he endured them as under the charge of guilt," and they go further, and say that "he was oppressed with innumerable and abominable crimes;" that he had "a painful sensation of them," and that he plainly became an object of God's wrath."

CARPENTER.

"The doctrine of eternal damnation, and perpetual enmity has a native tendency to promote such wicked reflections, and fortify the corrupt dispositions of the heart, against all reconciling and humbling means. But the doctrine of universal restoration, must have a very different tendency."

REFORMED BAPTIST CHURCHES.

Our readers will recollect that the 3d and 4th numbers of this volume contain the declaration of the Reformed Baptist churches in North Carolina. We now learn from undoubted authority that the defection of other churches increases rapidly. So clear are their views generally of the iniquity of the schemes for extorting money from the poor, and flattering it from the rich, that the information states—"Almost every man you converse with in this part of the country, can tell you something about the tricks and schemes of missionaries to get money, inasmuch that many of the Baptists think as bad of them as they do of negro speculators. Indeed, if reports be true, they resort to measures to satisfy their craving desires for money, which men of only common honour would blush to own."

May the good work go on until all professing the christian name shall be satisfied that "the heathen are given to Christ without money."—*Ed. Rel. Inquirer.*

[The following communication contains still later intelligence from North Carolina.]
FROM THE REFORMER.

MR. EDITOR,

A few days since I was in company with a member of one of the Reformed Baptist Churches in the Raleigh Association, who was at the meeting of the nine Reformed churches, noticed in your October number. Much to the joy of those nine churches, there were thirteen or fourteen churches, who entered the compact, and are called the Reformed Conference. Two more of the churches were ready to join them as soon as some little difficulties could be settled in these two churches. The thirteen churches have adopted nearly the same articles as are contained in the Declaration of the nine Reformed Baptist churches; declaring a non-

fellowship with all money-collecting societies and anti-christian associations.

These churches, I am informed, have great peace and concord among themselves, and some of the other party were present at their meeting, and wanted to know on what terms they could join and be united with them. They were told that they must adopt the articles contained in the Declaration, no part of which could be given up. I can assure you, Mr. Editor, that the cause of reformation is making great progress among the people in these parts, and among the churches of nearly all sects. The few remaining advocates for modern missionary schemes, do not now hesitate even to confess that the cause of missions in our state of North Carolina, is nearly at an end. Indeed, the money-begging business which has been carried on under pretence of promoting religion, has fallen into such disrepute, and become so odious to the people, that beggars can hardly expect to obtain enough to pay themselves; and the Board of Missions, at their meeting in 1825, passed a resolution that no missionary beggar should have more than he collected, and whatever he collected over his wages should belong to the Board. Hence, as the begging business has become not only disgraceful but is rendered so very uncertain in a pecuniary point of view, we may naturally conclude that the trade of begging for missions, in these parts at least, has nearly come to a close.

A SUBSCRIBER.

If sin be an infinite evil, one infinite person could make satisfaction for only one sin; for as the number of sinful acts committed is not infinite, sin, if infinite at all, must be infinite in its nature; and unless each sinful act be infinite, sin in the aggregate cannot be so; for, if finite quantities be added together ever so far, they never will make an infinite total. But if every sinful act be infinite, it follows that even an infinite person could make satisfaction for but one sin; a thousand such persons would be necessary to satisfy justice for a thousand sins.

Monthly Repository.

"If any one sin is infinite, and deserves infinite punishment, the Deity can never punish more than one sin, in any one man; for one sin deserves by the supposition all the punishment God can inflict, for nothing short is infinite punishment. The punishment of one sin, therefore, must exhaust all the resources of divine wrath, and none can remain for the punishment of any other sin."

E. Stiles Ely, D. D.

"Where societies are not operated upon by the terrors of superstition, there seems little probability that their natural religion will be much tinged with those frightful apprehensions of eternal punishment, which are repugnant to humanity and common sense."

Dr. Watt's Thoughts on Free Inquiry.

Nor should a student in divinity imagine that our age is arrived at a full understanding of every thing, which can be known from the Scriptures. Every age since the reformation has thrown some further light on different texts and paragraphs of the Bible, which have been long obscured by the early rise of Antichrist; and since there are at present many difficulties and darkneses hanging about certain truths of the christian religion, and since several of these relate to important doctrines, such as the origin of sin, the fall of Adam, the person of Christ, the blessed trinity, and the decrees of God, &c. which do still embarrass the minds of honest and inquiring readers, and make work for noisy controversy, it is certain there are several things in the Bible yet unknown, and not sufficiently explained; and it is certain that there is some way to solve these difficulties, and reconcile these seeming contradictions. And why may not a sincere searcher of truth, in the present age, by labour, diligence, study, and prayer, with the best use of his reasoning powers, find out the proper solution of those knots and perplexities which have hitherto been unsolved, and which have afforded matter for angry quarrelling? Happy is every man, who shall be favoured of heaven, to give a helping hand towards that introduction of the blessed age of light and love.

*Improvement of the Mind, chap. I.***IMPORTANT QUESTIONS.**

It is a principle laid down by philosophers, and acceded to by all people of good sense, that every effect has its cause. The apostle John in his first epistle iv. 19, informs us, "that we love him, (that is God,) because he first loved us." If the Apostle had a correct understanding on this subject, and it is admitted that the love of God is the cause which produces love in his creatures, the following questions are considered as worthy of attention, which the reader is requested to answer satisfactorily to himself.

Quest. 1. If God's love to us, is the cause which produces love in us, to him, can this love be produced in the heart of man, without his coming to the knowledge of the love of God?

Quest. 2. If God does not love a certain individual of the human race, is it possible for that individual to love God?

Quest. 3. Can a manifestation or display of love be made, if love does not exist?

Quest. 4. If a knowledge of the love of God is necessary to produce love in the creature, are those consistent who are labouring to impress upon the mind, the terrifying idea of the wrath and anger of God?

Quest. 5. If God's love is the cause which produces love in man, will wrath and anger produce the same effect?

Quest. 6. If divine love is the only cause that can produce love in man, and a mani-

festation of this love to the understanding is the means by which love is produced, can there be any danger in preaching that the "Lord is good unto all, and" that "his tender mercies are over all his works?"

Rel. Inquirer.

"Stir not the fire with a SWORD."

This was one of the maxims of Pythagoras, who has been called the priest of nature. However fanciful the doctrine of the metempsychosis, or transmigration of souls, may appear, it was evidently founded in the idea of universal beneficence. It was an appeal to the selfish passions of men, calculated to excite their sympathy and restrain their injustice and cruelty, not only to each other, but to the brute creation, by holding out the idea that their own souls in a subsequent state of existence, might animate not only the most degraded of the human species, but even the vilest reptile. The philosophy of this school, like that of most others among the ancients, consisted very considerably of moral maxims. These were calculated to restrain the violence of the passions and to inculcate peace and benevolence. The above is one of these apothegms, which is intended to remind us, *not to irritate those who are always angry*—not to return violence, for violence—not, because others are in a rage, to fly into a rage ourselves.—It is evident that this maxim approximates towards some of the moral doctrines taught by our Saviour, but it falls greatly short of the principle of "loving our enemies and rewarding evil with good."—*Id.*

PUNISHMENT FOR SIN.

There is no doctrine more explicitly taught in the sacred writings, than that every transgressor will be justly and adequately punished for his sins. Every crime, from the greatest to the least, will bring upon the head of its perpetrator a proportional recompense. No sinner can go unpunished. *God will give unto every man as his work shall be.*

Notwithstanding all are willing to receive these sentiments as truth, it is to be doubted that all understand the conclusions logically deduced from them. Even those that believe in the doctrine of eternal punishments, are tenacious of the ideas which we have expressed; although they destroy the very foundation upon which this doctrine is predicated.

No one who has been made to understand the doctrines of men, will doubt that it is contended that the penalty of the law against sin is endless death. It is for the support of this idea, that believers in eternal punishment are notorious. All their labours to prove that sin is an infinite evil, are designed to show, that the law which takes cognizance of it must, in justice, have an infinite penalty; and all their arguments to prove that Jesus Christ is an infinite per-

son, are designed to establish the idea that he made an infinite atonement for the sins of men; thus saving them from the infinite penalty of God's holy law. Now as all men have sinned, all have incurred the penalty of the law. We have now stated no doctrine but what our opponents endeavour to defend. Now I wish to bring forward the sentiment advanced in the commencement viz. that every sinner will be justly and adequately punished for all his transgressions. If the penalty of the divine law be endless death, and every man is a sinner, how can every transgressor be punished for his sins? Will endless death be inflicted upon every individual? Will all be eternally miserable? Will Jesus save none? Surely our opposers will not allow this.—How then can all be punished for their sins according to this statement? Our opposers probably will say, that Jesus suffered in our mere "supposition;" nor is it what we guess at, by guessing that we have received it "by immediate divine revelation;" room and stand. But this is not what we are contending for. If Jesus suffered for us, it was he that suffered and not the sinner. We are contending that the sinner suffers himself. And this is the language of the scriptures, "I the Lord search the heart, I try the reins, *even to give every man according to his ways.*" Men are not punished for their sins by proxy; for this would, in fact, be no punishment.—The sinner receives no punishment for his sins, but what he himself endures. This is self-evident.

We now see that the penalty of God's law cannot be endless death. Let it be remembered, that it must, let it be what it may, be endured by every creature, because all have sinned. And, therefore, it cannot be endless torture, for this would preclude the salvation of any. Upon what, then, shall we base the doctrine of endless punishment? If the penalty of God's law is not eternal death, it must fall.

What is the penalty? The question is easily answered. That punishment which we receive, is the penalty, and what God's law inflicts. Let us reason from known facts. All the inconvenience which we suffer in consequence of sin, is inflicted by God. This is punishment. And as God's law brings us to punishment, this is the penalty of his law. The upbraidings of a guilty conscience, the horrors of a gloomy dungeon, &c. &c. are the penalty of that law which takes cognizance of sin. This law is constituted in the nature of things; and in fact, inflicts its punishment more as a necessary, than a penal consequence. Sin and misery are inseparably connected. The law, then, is a law of nature, which punishes the sinner as long as he is a sinner and no longer.—This is all that justice requires, and this is all that is needful. Where will be the propriety of punishing men after they are freed from sin? It will make them no better, and

therefore, do no good. Punishment will exist no longer than it is a benefit. When it is out of the power of man, to commit sin, there will be no law to bring him to punishment. When his corruptible and natural powers which lead him into sin, are dissolved, and he becomes a spiritual, immortal, incorruptible, holy being, this law of nature cannot afflict him; he is raised above it; he is clothed with those qualities which are an impenetrable shield to all the powers of the passions of the flesh. Nothing will ever free man from the consequences of sin, but a constitutional change; for while he is allied to those powers which lead him to sin, he must be subject to the inconveniences of it: but when he is constitutionally changed; when all his sinful powers are destroyed and he becomes free from corruption, he is freed from sin and its consequences.

Univ. Magazine.

THE NATIONAL PREACHER.

The following remarks have been suggested by having a sermon put into my hands, by a friend, called "The Fourth Sermon of the National Preacher," which I read through only once and have not seen it since.

First, the meaning of the word "National" I think it a kind of a blind watchword to designate those who are fully ripe, and long for a uniform national religion, established by law. This is a good deal to comprehend in one word, but I think my reader will be of my mind if he should read said sermon, it was delivered before the Grand Missionary Society at Middletown in Conn. His text you may find in the last chapter of Matthew and the two last verses. He first aims to shew the great necessity of sending missionaries to the Heathen and fretting at his brethren and the world for their cold covetous feelings in giving money for their support, he next turns his ridicule on the Universalists, and would make the world think they were opposed to the gospel being preached to the Heathen. Here the learned preacher made a sad mistake.—If he had said we were opposed to having partial grace and endless damnation preached to them, he would have told the truth, but we have reason to believe he did not intend to tell the whole truth, as you will see in the sequel.—He tells us that Christ sent preachers to the nations, but totally neglects telling how he sent them. Notwithstanding this omission, no doubt intended by him, yet Christ's words are on record, and it is beyond his power to blot them out. We will see what our Lord said upon this all important matter. Matthew x. ix, Provide neither gold or silver nor brass in your purses, nor script for your journey." See Mark vi viii. "Command them that they shall take nothing for their journey, save a staff only." No script, no bread, no money in their purses. Also in our preachers text they were to teach all nations, and to "teach them to observe all things I have

commanded you." The nations were to observe what Christ had commanded his Apostles.—Here it was binding on all nations, and the time was the end of the world. Right down hard for the missionaries, is it not? but universalists do not like the errand your preachers go with—we demand of you to show where Christ ever commanded his preachers to preach damnation, or uncover hell, or call down fire from heaven on unbelievers. The reverse was the case and ever will be.—"Hear ye, for why will ye die." See Luke ii. x. xi. "And the angel said unto them, fear not for behold I bring you good tidings of great joy which shall be unto all people, for unto you is born this day in the city of David, a saviour which is Christ the Lord."—Again, see Matthew x. vii. "And as ye go, preach saying, the kingdom of heaven is at hand," not hell. See again, "how beautiful are the feet of those that bring glad tidings from afar."

The gospel and the doctrine of damnation hath no more affinity than light and darkness or than truth and error—the former brings hope, joy and gladness, the latter, terror, despair and doubt. Why incorporate them together?—I will answer—because partial grace cannot be preached without it. It is all flummery when you go about begging to tell us that a few dollars, a few cents, and a few rags may save a few Heathen from eternal damnation. Oh my Lord what has rags or money to do with the salvation of souls! But we will follow the learned preacher on, he cites us to Jewish priests where they called for their tenths, and many other donations, and says, that a conscientious Jew did not get through the year without giving up half his yearly income, and says this page was wrote by the finger of God hanging out of heaven and he then retired. I must confess I know not what apology to make for this assertion except when God met Moses in the burning bush, among other things, that he, Moses, should be a God unto the Israelites, for it is certain Moses wrote the whole if history be true; but it seems the good man forgot to mention the scape goat, the burnt offering, heave and wave offerings, and likewise the flesh hooks that the priests hooked the best peices out of the flesh pots—he had forgotten that Christ told these same Jews these were burthens hard and grievous to be borne, which they and their fathers could not bear. He also forgot that Christ put away the first that he might establish the second—the first being faulty, &c. Not for priests as it respected their temporal power and grandeur, but burthensome and cruel for the people.—The poor had the gospel, not law, preached to them by the poor, without money and without price: this was the fruits of a benevolent spirit, the spirit of Christ its author. How well did our Lord know that the love of money was the root of evil. Reader do you remember that money betrayed our Lord, and

what befel them that offered money for the gift of the Holy Ghost—pause a moment and see if orthodox priests follow his commandments, his doctrines or his examples. You hear them often. Read your bible at home, it will show you if you are faithful, it is worth a critical search, if you throw away prepossession you will be astonished at the difference. Beware of false teachers which shall come in the latter days in sheep's clothing, but inwardly are ravenous wolves; but many a well meaning person will say can our preachers be such, when they so zealously exhorted us to love God and to love holiness. See what Christ said to the Scribes and Pharisees—here he has drawn a complete portrait—their often and long prayers in the corners of the streets, in public places, sounding the trumpet of fame, sad countenances at their feasts. All these appearances he totally forbids. Now I ask, do your preachers, (many of them) pay any regard to this doctrine of our Lord's. No, hear their long prayers, using vain repetitions, teaching and dictating God how to deal with unbelievers. Instead of the trumpet, publishing Tracts from Dan to Barsebea, and the wonderful stories of awakenings and mighty conversions, and all this is said to be the work of God. Here lies the deception; they can by their terrific addresses and stern gestures, error and terror, with confused noise, create a spirit like their own, and then tell you it is the power of God, and you must not resist it for your soul's sake. Here your reason and judgment is confounded, and you are a fit tool to be led into any error whatever, at their will. See what the Bible says: "If any man teach any other doctrine than that Christ preached, let him be accursed." Again: "he that breaketh the least of these commands, and teaches men so, shall be called the least in the kingdom of heaven"—observe, not the kingdom of Satan. Again Christ says, "I came not to condemn the world, but that thro' me the world should have life." Is this the doctrine you are led by? I think not. Christ recommends to all his followers, the moral law, and the precepts; they said, what does the Lord thy God require of thee but to do justice, love mercy, and walk humbly with thy God; to cease to do evil, and learn to do well—to love God with all our might, mind and strength, and our neighbour as ourselves; on this hangs all the law and the prophets. He recommends morality, and called such righteous who observed and did those things.—We are not to inquire how came they so, but are they so? But we will follow our learned preacher a little further. He quotes from the prophets that the bells of the horses shall have holiness to the Lord written on them, and on every dollar; that the revenue arising from commerce shall go to the Lord—meaning the priests. Fine times these for money-making priests. Universalists desire these times that the proph-

ets spoke of to take place ; but they do not believe it will be done through the medium of money. We also believe that Christ's power is as great now, as it was when he was on earth, and that he needs money no more now than he did then, to bring about his gracious purposes. No ; his power and his commands are the same ; but let us see if the limitarian doctrine is calculated to create love to God or a slavish fear : It tells us that God from all eternity did predestinate or decree, that a part of mankind should enjoy endless felicity, but much the greatest part of them were reprobated to endless torment ; and that God permitted a Serpent, to beguile our first parents to transgress, in such a manner as to throw his whole posterity into a state of total depravity, so that it is impossible they should love God or obey him, and all this that he may shew his power in saving a few, but his awful and stern justice in reprobating much the greatest part to endless wo. But let us try this scheme a little further : Did God ever decree any thing contrary to his own will ? If not, the reprobate has acted as much according to his will as the elect have ; and if so, why are they so awfully punished ? Is there any person so blind as not to see that this scheme puts sin entirely out of the question ? Now I ask the ablest pen to draw a picture so barbarous, so cruel, and so wanting of benevolence and love as the above sentiment represents the God of grace to be. Can a rational being suppose he can serve his Creator any more faithfully than to act in strict conformity to his decrees, which can be nothing short of doing his will, and will any one tell me that doing his will is sin ? I think not. I hope no one will impute what I have written to a spirit of malice or ill-will, for be assured I feel none to any one of my fellow-beings ; but at the same time I confess I am a foe to error, and if any one of my readers finds any thing erroneous in these remarks, let them point it out in as short a method as I have attempted to do.

P. GREEN.

A letter from a gentleman in New-Haven, to his friend in this city, dated Feb. 1, 1827, mentions that a revival has recently commenced in Ellington, Conn. "In Hartford, a Mr. M——, a leader among the Universalists, has been brought into the fold of Christ, unexpectedly to all. I was told to-day, that Mr. B—— of Boston, had been sent for to help them. He attributes the conversion of Mr. M—— to the work of the Devil. By the way, he professes not to believe there is any Devil."

New-York Observer.

To the Editors of the New-York Observer.

GENTLEMEN—Believing that you have no wish to be the subject of imposition, and still less the medium of transmitting misrepres-

entation to others, we hasten to correct the above statement, as far as concerns the Universalists of Hartford. First, then, no Mr. M. has ever been a leading Universalist in Hartford. Secondly, no such transaction has occurred ; the whole is an entire fabrication—an utter, UNQUALIFIED FALSEHOOD. These are the mildest terms which an utter destitution of truth will warrant. There is no mistake about it. Where it was manufactured, or by whom, or for what purpose, is hardly worth an inquiry. If you are willing to pocket such an insult, and to submit in silence to the slavery of retailing such palpable slanders, we much mistake your character.

But we will suppose the worst of the case, and allow the story to be true. What would it then prove ? If nothing, why so much noise about the recantation of a Universalist ? But, if a secession from any church or society prove the erroneous tenets of that which has been left, the result would equally prove Islamism, Christianity, Papacy and Protestantism. But as no man in his senses can be willing to follow so fallacious a mode of reasoning, our advice is, that no such means be used as encouragements to ignorance, or warnings to those who may be inclined to believe in the equal and universal goodness of our Heavenly Father.

But, as the story appears to have been thought of some importance, as religious intelligence, at least, we will drop a few words on the reverse side of the question, touching indisputable facts, and relating particularly to this city.

Within about twelve months a considerable number of communicants in the Baptist church, has been excommunicated for heresy, alias, a belief in the doctrine of Universal Salvation. These are uniformly people of good character and exemplary conduct. Having no private views to gratify, and no sinister motives to mislead, the fair inference is, that nothing but a sense of duty has induced them to submit to the indignity of an excommunication. With these facts in full view, it has nevertheless hardly been mentioned in the Inquirer. We never produce them as evidence of the truth of the doctrine, but under certain circumstances, they may fairly be considered as the effects of that truth which so far maketh free from the shackles imposed by custom, that the subjects endure shame and contempt rather than deny themselves the privilege of worshipping the God of the whole earth.

With the direct denial of the fact as stated by your correspondent, we trust you will be satisfied of the course which a sense of honor dictates. For the reliance which ought to be placed on this denial, we appeal to Mr. Danforth, the printer of your paper. He is too well acquainted with us, and with the circumstances, and members of our society, to harbour a doubt of the truth of this statement.

Religious Inquirer.

PROVIDENCE,

SATURDAY, MARCH 10, 1827.

"Earnestly contend for the faith."

FOR THE TELESCOPE AND MISCELLANY.

LETTER

To J—— F—— Esq. of W***ham.

SIR,

The ignorance which you appeared to manifest, the other day, of the scriptures, and of the doctrine as taught by Universalists, has induced me to present for your candid and careful consideration, a few passages of scripture which amply support the doctrine, together with a few arguments naturally suggested by the same.

In Genesis ii. 3. we read, "In thee shall all the families of the earth be blessed ;" in xxii. 18. "And in thy seed shall all the nations of the earth be blessed ;" in Acts iii. 25. "And in thy seed shall all the kindreds of the earth be blessed," and in Galatians iii. 61. "Thy seed which is Christ." Now, sir, if all the families, nations and kindreds of the earth are ever blessed in Christ, (as the above passages positively declare,) it will amount to complete Universal salvation. For, the terms all nations, families, kindreds, &c. comprehend every individual of mankind, without a single exception. It will be of no avail to say, the blessings here mentioned, means simply a bestowment of temporal blessings on mankind ; or a state of probation ; or the mere gift of Christ as a conditional Saviour, &c. for such blessings (as you may call it, or privilege,) would not secure the eternal salvation and eternal good of any. But on your plan, render them all more liable to infinite and dreadful wrath, if unimproved. Therefore, considering the consequences which may follow, such favours cannot be considered as blessing all mankind in Christ in any sense, with the least propriety. To be blessed in Christ, is merely a spiritual blessing, accompanied with salvation, i. e. a salvation from sin ; for it is said of Christ, "his name shall be called Jesus, for he shall save his people from their sins." Thus when men are saved from sin, they enjoy that salvation, with which all nations, families, kindreds, &c. are to be blessed. Peter says, (alluding to the same blessing, Acts iii. 26.) "Unto you, (the Jews.) first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities," which proves, positively, that this blessing must terminate in the final emancipation of all the intelligent creation, from sin and wretchedness to the enjoyment of their God ; for Christ was sent "into the world, not to condemn the world," but to save it. (St. John iii. 17.) And the Apostle says, (John iv. 14.) "And we have seen and do testify, that the Father sent the Son to be the Saviour of the world." That the Apostles

the here meant the salvation, or restoration of all mankind, will appear by comparing his language with Peter's, in Acts iii. 20, 21. "And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." The above passages appear sufficient to set the matter at rest, viz. that all the moral creation "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Romans viii. 21.) It is, also, generally admitted, that whatever God does he always meant, or designed to do, for with him there is neither variableness nor shadow of turning; consequently if any suffer endless misery, he always designed they should, and has (as D. D. Emmons says,) ordered all the means to accomplish such an end. Now, sir, if there is, or ever were any to suffer endless woe, they never were blessed in Christ, nor ever will be; and to such God never was good, nor never will be. And, their very existence, together with all they ever received in life—was nothing better than hidden curses!! It is, in a word, like a person's giving poison to another, which he knew would prove fatal, and attempting to justify the act, on the ground that the poison was a favour to the person, because it afforded for a few moments a sweet and pleasant taste.

You also believe, or orthodoxy affirms, that all men are born in sin, *totally* corrupt and depraved, naturally inclined to sin, haters of God and his law, and by nature utterly unable to extricate themselves from their doleful situation. Now, sir, I ask, how can such characters be said to be "blessed in Christ," unless they are all regenerated and brought to the knowledge of the truth? Is simple existence a blessing to them? Is a state of probation, or a conditional Saviour of any use to such depraved beings? Or, are temporal favours a blessing to creatures possessing a nature which renders them utterly incapable of improving them to acceptance? These questions must be answered in the negative; such things cannot be considered as blessings to all, or any of mankind in Christ, unless connected with a design to eventuate in good to them: for, in the state before described, they cannot comply with the (supposed) requirements of the gospel, nor can they rightly improve any favours bestowed upon them. Hence, on this plan, such favours only serve as weights to sink them deeper in ruin. How unreasonable, then, to create such beings, and grant them favours and privileges, which they must naturally abuse—offer them a conditional salvation, which they cannot possibly accept—call on them to love and serve a God, clothed in vindictive wrath, which they naturally and unavoidably hate, and, finally, damn them for not obeying!!!

Oh! tell it not in Gath! This looks like forming out of wholesome materials, a frightful and disgusting picture, and offering it to your child, on pain of death, if it did not accept and love it above its own existence! Such are the gloomy features of Calvinism, which to the eye of reason must appear extremely disgusting, when unmasked.

I shall now quote a few more passages of scripture, which not only confirm the foregoing ideas, but prove, beyond a shadow of doubt, the ultimate happiness of all intelligent beings. I have already noticed, that God has spoken of the restitution of all things by the mouth of all his holy prophets, and shall now adduce some of their direct testimony to that point. Thus, (see Psalms lxxii. 11, 17.) "All kings shall fall down before him, all nations shall serve him." "Men shall be blessed in him, all nations shall call him blessed." (xxii. 27.) "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." (lxxvi. 9.) "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Now, sir, is it possible these predication can be fulfilled while any remain in a state of misery and sin? When all nations and kindreds of nations, and all the ends of the earth turn to the Lord, and worship and serve him, and call him blessed, will any remain obstinate or accursed? Impossible! all must be happy. It will be of no possible advantage to say, that the Psalmist here alluded to a future period, when all nations, &c. *the living on earth*, shall universally turn unto the Lord, while millions who died before that time, will suffer endless sin and torment; for, if so, then it cannot ever be said, *in truth*, that all nations God has made, and all their kindreds, yea, all the ends of the earth have turned to him, and worshipped him, and glorified his name. Hence, on this supposition, the predication never can be fulfilled. Isaiah is also very explicit upon this point, (see chapter xxv. 6, 7, 8. verses, and iv. 22, 23. and li. 17, 22. and lii. 10, 53 and xvi. 19. and lx. 21 and lxii. 2.) Please to turn to these passages, and examine them candidly, and compare them with the testimony of Jeremiah. Chap. xxxi. 33, 34. and Sam. iii. 31. and Daniel vii. 14, 27. and Hosea xiii. 14. and Micah vii. 18, 19. and Hab. ii. 14. and then say if there is not scriptural testimony in favour of universal holiness and happiness. Those passages declare, that God will *not* cast off for ever—that he will *not* contend for ever, and be *always* wroth—that he has prepared a feast of fat things, for *all* people—that he will swallow up death in victory, and wipe tears from off all faces—that in him every one shall swear they have righteousness and strength, that *all* shall know the Lord, from the least to the greatest—that the earth shall be filled with the knowledge and glory of God, as

the waters cover the sea, and that all the ends of the earth shall see the salvation of God.

(TO BE CONTINUED.)

FOR THE TELESCOPE AND MISCELLANY.

THE INQUISITION IN 1820.

The following fact shows that the inquisitions of our own days do not fall below the standard of those who followed the fanatic Torquemada;—**** was present when the inquisition was thrown open in 1820, by the order of the Cortes of Madrid. Twenty-one prisoners were found in it, not one of whom knew the name of the city in which it was; some had been confined there years, some a longer period; not one of them knew perfectly the nature of the crime of which he was accused. One of these prisoners had been condemned, and was to have suffered on the following day. His punishment was to be death by the pendulum. The method of thus destroying the victim is as follows:—The condemned is fastened in a groove, upon a table, on his back; suspended above him is a pendulum, the edge of which is sharp and it is so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer; at length it cuts the skin of his nose, and gradually cuts on until life is extinct. It may be doubted if the holy office in its mercy ever invented a more humane and rapid method of exterminating heresy, or ensuring confiscation. This, let it be remembered, was a punishment of the secret tribunal, A. D. 1820!!!—*The history of the Inquisition of Spain, by D. J. A. Florenti, formerly Secretary to the Inquisition, &c.*

REMARKS MADE FROM THE FOREGOING.

Our remarks on the above piece are principally intended to show the striking resemblance between the preaching of the rigid doctrine of Calvinism and Hopkinsianism, and the conduct of the Inquisition in Spain. We would seriously ask, where is the man in the whole of christendom, that could read the conduct of the *cruelty*, the *unjust cruelty* of those unprincipled fanatics, without his blood running cold! Yet, the writer of this, has heard preaching from the pulpit which so much resembled the "*movement of the pendulum*," in producing death without mercy, as just related, that he considers the contrast to be very striking! Not much difference from the year 1820, a certain enthusiastick preacher was heard to express himself nearly as follows, viz.—"That when the impenitent sinner's soul had winged its flight to the world of spirits, and just entering the infernal region of endless despair, to receive its last and sad sentence of doom, that he would," (as the preacher said, and he appeared to know all about it, but did not state that he had been there,) "cry, only hanging

by a thread between heaven and hell, for mercy, mercy, in the strongest and most compassionate manner, to be delivered from the unutterable woe below, but," the preacher adds, "the justice of an angry and incensed, though infinite God, would not hear his cries, nor regard his entreaties, nor feel in the least degree for the end that awaited his condition, but, finally, he sinks deeper and deeper, and his cries were still reiterated, as he was sinking, to be saved, and wished forgiveness from his Father in heaven—but, alas! the thread breaks and he sinks for ever into the bottomless pit, never, never to find any favour from his Maker!"

We say this man's preaching bears so great a resemblance to the "fact" contained in the history of the Inquisition of Spain, that we could not help expressing our thoughts on this subject, how our mind was forcibly struck on hearing the one and reading the other. The *pendulum* which was so constructed to go lower and lower, and prove destructively to the victim in a gradual manner, is like the sinner hanging on a slender thread, sinking deeper, deeper, notwithstanding his fervent supplications which are made. We should suppose that any person who could but feel for those who suffer death at the inquisition, would not preach such a doctrine which proves the "Father of mercies and the God of all grace," to be more implacable, revengeful, and a thousand millions of times more cruel than the inquisition, which is considered, by the preachers of eternal misery, as the most awful and iniquitous place of human barbarity on the globe! We ought to say nothing against human depravity and cruelty, if what the Calvinists say be true, relative to their ideas of divine wrath!! There is nothing on earth that can equal it. But we will say, notwithstanding the repeated denunciations of the Calvinists, that "God is slow to anger, full of compassion, forgiving iniquity, plenteous in redemption, for the Lord will not cast off for ever, as his tender mercies are over all his works!" R. C***.

Middleboro, Feb. 27, 1827.

We are happy to insert the following descriptive and well written poetick effusion, which has been politely furnished by a Quakeress lady, for our columns.—Ed.

FOR THE TELESCOPE AND MISCELLANY.

Lines written in a thunder storm, at Providence, in 1804.

We bless thy name, almighty God,
By whom we live or die;
Thou mak'st the lofty mountains nod,
And hills move lightly by.
Loud was thy thunder from the west,
And quick thy lightnings flew;
All nature trembling and distress,
While roaring whirlwinds blew.
The forest own'd thy pow'r divine,
And fell beneath thy feet:
Thou sent the sturdy oak and pine,

And hurl'd them from their seat!
And o'er the dark and stormy deep,
Thy tempest quickly rolls;
And hush'd in death's long dreamless sleep,
Numbers of thoughtless souls!
Let us who have survived that hour;
Surviv'd that awful night!
Adore thy everlasting power,
And in thy law delight.

A.

Married,

In this town, on Thursday evening, 1st inst. by Dr. Gano, Mr. William Fessenden, to Miss Rachel Brown.

Died,

In this town, 2d inst. Mr. George G. Harrison, aged 27 years, formerly of New-York, but for several years a resident of this town.

On Sunday last, Mrs. Betsey Spencer, wife of Gideon Spencer, Esq. in the 46th year of her age.

On Thursday morning last, Mrs. Eliza Greenman, wife of Capt. Wm. Greenman, in the 24th year of her age.

SAMUEL W. WHEELER,

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Do. Ancient Universalism,

Ballou's Treatise on Atonement,

Do. Notes on the Parables,

Pickering's Selection of Psalms and Hymns,

Do. Reply to Doctor Carpenter,

Stetson's Six Sermons,

Discourses, entitled

The Effects of Intemperance,

Reflections for the New Year,

Doctrine of St. Paul,

Reasons for believing Universalism,

The Book of Job, an Allegory,

Speech of the Dead,

Salvation of Judas Iscariot,

The New Birth,

Doctrine of Atonement,

Non-personality of the Devil,

Golden Calf,

and a variety of Dedication and Installation Sermons; and Discourses on various subjects.

JUST RECEIVED,

At No. 110 1-2, Westminster-Street,

A REPLY to a Tract, published by the American T. Society, entitled "A Strange Thing"—by the Universalist Book Society of New-York—16 pages, 4 cents single—10 for 25 cents, if for distribution.

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Also just published, and for sale as above, a practical Discourse delivered on the first Sabbath morning of the NEW YEAR, entitled *Reflections for New-Year's*. Price 12 1-2 cents.
Feb. 3, 1827.

CALEB P. BAILEY,

(Of Gardner, Me.)

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CHRISTIAN VISITANT.

A few copies of Nos. 1 and 2 are received. Those who have inquired for them are invited to call soon.

SAMUEL W. WHEELER.